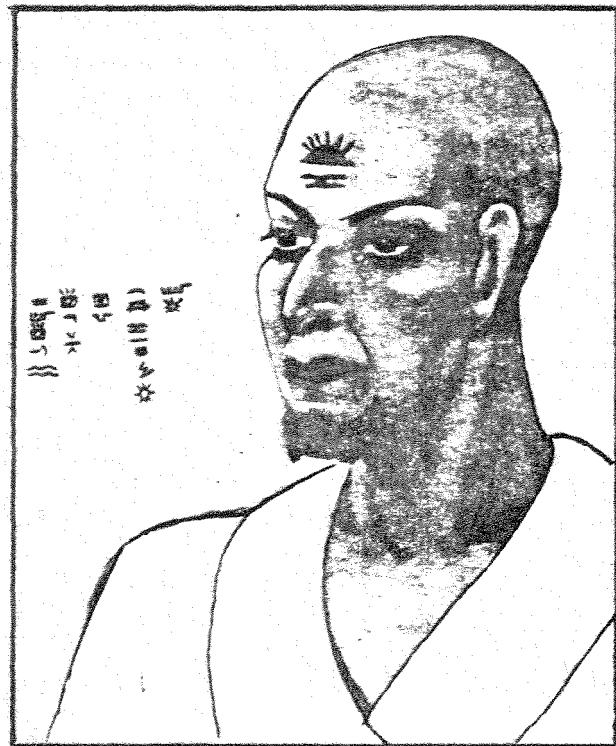


INNER CIRCLE STUDY GROUP

**CLOSED
CLASS**
with
**The
YADA**



The Yada di Shi'ite

Class 13

A Publication of:

BORDERLAND SCIENCES RESEARCH FOUNDATION
PO Box 549, Vista, California
USA 92083

INNER CIRCLE STUDY GROUP -- Closed Class No. 13

SUBJECTS DISCUSSED WITH THE YADA

Page: 1. Laughter, How Good It Is
2. We Must Abide By the Laws Of the World
3. First, An Inspiring Symbol
4. We Stand In the Light
5. Fill the Monkey Mind With Truth!
6. Faith Plus Action
7. Imagination Is Creation
8. Remember, There Is A Law
9. Dont Envy the Wealthy
10. What Do I Want?
11. Not Time But Action!
The Ouija Board
12. Can An Evil Become A Good?
14. Telepathy and Good Taste
15. Consulting With One's Teacher and Guide
16. The Five Rites Of Rejuvenation
17. The Masters Need Us
18. The Candle In Ritual No Source of Mana
19. The Rhythmic Pulse of Candle Light
20. Be Very Careful of Pandora!
21. Are You Prepared For Astral Projection?
22. A Student of the Cabala
23. Bell, Book and Candle
24. The Practice of Detached Thought
25. New Words for New Concepts
26. You Must Become a Magician
27. Breaking Up the Habits

Page: 28. Keep Your Eye on the Light
29. The Value of Abstract Art As Therapy
30. The Reward of Giving? Self-Esteem
31. Consider the Atom
32. No Escape From What Is
33. Find Freedom From the Inner Eating
34. No Experience? No Understanding
35. Do You Love Yourself?
36. A Noche

INNER CIRCLE STUDY GROUP -- Closed Class No. 13

Home of Mark Probert, telegnostic and former Kethra E Da Foundation headquarters, 931 E. 26th St., San Diego, California, October 6, 1967. Early evening.

Yada: "Good evening, my friends."

They: "Good evening, Yada."

Yada: "You know, in this course, you will be getting out of this world and have the opportunity to stand on the other side of the bed and listen --" (Chuckles from the group)

He: "Oh boy!"

Another He: "I bet you get an earfull."

Yada: "Yes, also some laughs." (More chuckles)

He: "Some tears, perhaps, too."

Yada: "Would cry -- but -- I have found it does no good."

He: "Well, it relieves the subconsciousness, Yada."

Yada: "Yes. And this is good for so long as you are in the sensory world. Now when you get into another condition -- other than the Low Astral, so called -- Annie, make note to change that word Astral to something more intelligent --" (Roar of laughter from the group)

He: "Oh, Yada! You've been with them --"

Yada: "Good thing I have a secretary. I've waited 500,000 years for a secretary."

He: "Boy, you've landed one now!"

Yada: "So you see laughter? How good it is? How much the body aided? But, as I said, you will get beyond the sensory world. You will get some extension to your awareness, and you will then see more clearly why it is valueless to cry about anything."

"The most it does or can do for you -- as Mr. Reynolds said -- is to relieve the activity of the physical nervous system. It

releases tension. Laughter does also. That understanding while in the physical world the nervous system is so arranged that it must have tears and laughter.

WE MUST ABIDE BY THE LAWS OF THE WORLD

"You see, whatever world we are living in, we must abide by the laws of that world and not think badly of it. The world, at no time, is a bad place. It is only what you make it. Of itself it is nothing of interest to you. You make it what it is.

"Crying is very helpful to the body, and more so if you know what you are crying about. If you make up things to cry about, if you seemingly are seeking to get sympathy then you cry without purpose. That's all right, too; it's an exercise for whoever does it; they enjoy it, so why not, huh?"

She: "How does that fit in with emotional control, Yada?"

Yada: "Emotional control -- not meaning by any -- how you would say -- stretching of the imagination -- emotional frustration, and that's what it would amount to if you didn't cry when you felt like crying."

She: "It's better to cry than be frustrated -- "

Yada: "Oh, yes, of course -- or to laugh when you feel like laughing, wherever you may be. In short, what I am trying to say is, act as natural as you know how to act in whatever world you are in. It is as simple as that.

"Emotional control is not something tried for. You practice -- not emotional control -- you practice getting awake; so that you know what things are; so that the lower mind can be shut down sometimes. Go back to what I said earlier. You are living man in the physical world -- is living in a purely sensory world. But how is he going to get beyond that if he has only that kind of a mind?

"It is a process, a very slow process, to come out of the dream that you have been conditioned to -- literally conditioned to. You cannot know truth with the sensory mind. Hah hah, I say you cannot, but I only know what I cannot do, what I can do. I do not know what you can do."

She: "Yada, I read today in 'The New Model of the Universe'? Ouspensky's book?"

Yada: "Ah, yes."

She: "In the chapter on Experimental Mysticism, that in the experiment that he was conducting on himself to establish a

connection between his lower consciousness and higher states, that he discovered -- two jumps up, he calls it -- that when he was learning everything was described to him in a series of symbols, quanta symbols and hieroglyphs; and he discovered in that way of learning that some things we create here -- like social orders -- you know, man-made things such as justice, injustice -- social systems that are entirely for this place -- they have no corresponding higher glyphs for explaining, in that they belong only here.

"Is that so? Like if you tried to understand what was justice, because that's really matter-man made, there wouldn't be any way to explain that?"

FIRST, AN INSPIRING SYMBOL

Yada: "Everything is first in symbol form -- in what is called the Big Mind, the Big Consciousness, Cosmic Consciousness if you like that word. Then man gets a feeling in his Lower Self which he calls inspiration, inspiration to create. Now the mind, its basic work is to think. . . Now many peoples labor under the belief -- in fact the majority -- without giving it any thought -- and how can they when they do not know -- that they are thinking.

"But consider it for a moment. What is thinking? How is it that it is truly creating new ideas? That's what thinking is."

He: "Question Yada."

Yada: "Yes."

He: "Isn't all thinking done by the Spirit force, and we simply open ourselves to certain kinds of it, with action?"

Yada: "Oh, of course yes, yes. The Great Mind is constantly giving of Itself; and there are moments or points, in time and space, where, we as individuals, suddenly come in contact with the bigger Mind, suddenly come into Its flow. The sensory self has moments of awareness, that are very inspirational, and creates that sensation of inspiration within us."

He: "Question Yada?"

Yada: "Yes."

He: "Is this moment of inspiration -- is that caused by a temporary alignment of all the seven bodies of man, so that the higher forces can flow through?"

Yada: "Yes, it is. Yes."

He: "Then our objective is to align them permanently, and when

we do that we are an Adept."

Yada: "That is right; and then we stop fighting life; we live it. We stop fighting our world. We stop trying to make it other than it is."

He: "We accept it."

Yada: "That is right; and then things start changing, by Law. By Law! If you open the dam, the water must come out."

WE STAND IN THE LIGHT

"We stand in the midst of the Light -- "

He: " -- And dont know it."

Yada: "And dont know it. We put a block against it. We dam it up without realization of doing that. Do you not suppose if each individual in the coming years -- if somehow -- hah hah -- IF -- if -- sometimes it would be better if there weren't such a word (chuckles from group and noise on tape as though the Yada were fumbling with the microphone).

"If every individual that comes into the world could have a teacher on the -- of the facts of life -- and maybe something more than facts -- about life in all of its many, many ramifications. Just think, if you had a school where these things were taught, instead of make a religion of them, a God-worship proposition.

"Worship the Light, the Light of intelligence, and the kind of worship you do is action. Live it. You live what you know. This is the best kind of hallelujah possible. The others are of sound and fury."

He: "That's the only true worship."

Yada: "That is right."

She: "Is that what is meant by 'pray without ceasing'?"

Yada: "That is right. Praying is the greatest kind of action. You getting into things. You becoming one with things. To give lip service is monkey business, sound and fury.

"Believing I am an intelligent being, if I truly accept one thought, I begin to live differently than I was living in my lower, unthinking mind. I live it every day. I am a creator in my own right. If the individual could only know of his tremendous nature, his first reaction would be to commit suicide -- "

He: "His evil self would fight it, wouldn't It." (In our Cabalistic work here at BSRF we call it The Dweller on the Threshold. Psychologist Carl Jung called It the Shadow.)

Yada: "Of course."

He: "Couldn't take it."

Yada: "Of course, of course. It would mean the death of that lower consciousness. It would mean a new world is born."

FILL THE MONKEY MIND WITH TRUTH!

"There is a song, a hymn in your churches, 'Hallelujah, the Light Has Come', and because the Monkey Mind is saying this it is meaningless. Produces nothing.

"My friends, I am not just criticizing. That gains us nothing. I feel I have, and you have, something more intelligent to replace that Monkey Mind with; and we must find the Way. Finding the Way, meaning we must start practicing, using what we see to be the Truth. Not because I said it, no; forget it if you try it that way. But because you see it."

"The world today is still waiting for a Messiah. 'Come save me!'"

He: "Yeah, but they don't want to do any work. They want the Messiah to do all that."

Yada: "Of course, that's why they are waiting. Up to now I know of no one that is willing to take that responsibility. No one ever has. No one ever will! Because when an individual comes into the Light, all of his ideas -- if he has any -- of the Messiah, are dropped! Forgotten! He sees the foolishness of it. The only Messiah he can be is to himself."

"And isn't that wonderful? Isn't that wonderful that we do not have to depend on somebody else."

He: "We sure would be disappointed if we had to depend on somebody else."

Yada: "Hah hah! Au kee! Yes."

Another He: "And the time is always now, isn't it Yada."

Yada: "The time is always now. Waiting, you get exactly what you do for waiting. Waiting means not action, no action. Sitting, hoping, dreaming. Now all of these are very nice, but there must come a time when we will put our thoughts, our feelings into action. Forget wishful, hopeful dreams."

He: "The futility of this may be shown in this little saying

in Italian. I wont say it in Italian because I dont know it, but the Italian teacher mentioned it: 'Tomorrow we give credit. Today we take cash.'"

Yada: "Hah hah. Action wanted. I think the great Omar Khay-yam said something very similar: 'Let us take -- uh --'"

Someone: " -- the Cash -- "

Yada: " -- and let the Credit go.' Let us take the action. Let us take the substance of life, and stop wishing. The world has been taught to live in wishes, by faith, by faith. The world cannot stop that. She'll never stop it. The individual will stop it. The individual alone must stop it, if his Light is to come."

He: "Yada, isn't that misinterpreted? Because we -- every move that we make is done by faith."

FAITH PLUS ACTION

Yada: "Hah ha, of course. Faith without action is dead!"

He: "There's lots of people who think that all you have to do is have faith and everything will happen for you."

Yada: "That is right."

He: "But that is no good."

Yada: "This has caused more peoples to grow callouses where they sit down. It's nice. It's relaxing to dream. It is also creative if your mind is in action with your imagination. Where would man be had he not developed that wonderful attribute of imagination? He would still be poking around in the caves and on the trees."

He: "Yada, did men develop that or was that a function of mind and man let it flow through him?"

Yada: "Pardon, sir, did not hear the last part of what you said."

He: "Is not imagination a natural function of mind, and man has to learn to let it flow through him?"

Yada: "Oh, but yes of course, of course. So often in the various environments we come as individuals that is destroyed in us, the ability to let the imagination do its work. Now you are taught in your environment to snub imagination, doubting that; or, 'you are only imagining that'. That is the time to

say, 'I thank my inner consciousness for having It develop to where I can recognize what is going on in me, my imagination.'

IMAGINATION IS CREATION!

"In the beginning was the imagination in the Great Mind. It imagined and created from that."

She: "Is there any way, Yada, you can describe so we will understand what the process, what takes place between the inception of an idea and the result in matter form?"

Yada: "That depends very much on the intelligence of the individual at the time that he is working his imagination."

She: "I'm trying to get at -- isn't there some degree of that basic law -- because it must operate that way -- for us to understand so that less energy is wasted and you can try to adhere to the law as you are going along? Is there any way to get across that idea?"

Yada: "Yes, but -- uh -- again I repeat what I said. Let us take some examples, such as your inventors, your -- speaking of your modern inventors. Let us go to such great artists as the wonderful man, Leonardo da Vinci. This man was truly born before the world's time for him, not before his time.

"Think, with his kind of thinking, with his kind of reasoning, with his kind of feeling for things, he created so much. While he may not have put it into form, he certainly had much on papers that was used years later. Just an idea left behind for those others who think, can change the, the -- pardon me -- can step up the time of the advancement of a civilization.

"Imagine. How you going to teach anybody to imagine anything? They have to have intelligence. It depends upon the level of intelligence, what they will imagine. Now, if you think I am wrong, you say so, eh?"

He: "It makes very good sense, Yada."

Yada: "This is the only way I can give it. Our dreaming is very nice, but then we have to get into action! Nothing is produced without imagining the possibilities of it."

She: "You said one time that imagining creates an idea in space like a mold --"

Yada: "Yes, of course."

She: "-- that space is in consciousness like a mold."

Yada: "Yes."

She: "Is it something like this that the stronger than you can make the mold, the more consciousness will move away to come in and fill up the mold?"

REMEMBER, THERE IS A LAW

Yada: "Is so, but, remember, there is always Law. Things are not going to -- no matter how you imagine -- are not going to manifest themselves in useful form -- uh -- in any other way but as is prescribed by Law. You know what I am saying?"

"Many peoples have big imagination, very capable of producing their imagery, but sometime they lack that lower consciousness which is not aware of what is, but is aware of only what it thinks is -- thinking with the senses only. Then we get lost.

"What do I want? What am I seeking? Do I need it? Does somebody else need it? Can it be used by others than myself?"

She: "What if you can satisfy all those answers and you only have lower consciousness to satisfy those answers with?"

Yada: "You get no further, no further. You see, you must come in to some kind of understanding with life. What is it? What are the laws governing it? Can I, for instance, sit here and wish that a substance that you need for your body and your world that you live with constantly, without mostly, called money. All the wishing sitting idle is not going to have it fall in your lap!"

"A nice house to live in, you want it? You must do something else than want it; you must need it. That need will put you into the proper action that will bring you the house. You do not have to think of ways and means to getting the house, but have ideas that will follow up, that will cause you to move in the right kind of action that will produce the end results, produce the house.

"Let us go to all the biggest, wealthiest people in your world. They didn't get the riches of the material world just by stealing it alone; they did some honest work, also. Yes, also. Some of them kills peoples to get it. But their whole mind is on substance, getting, acquiring, retaining as much valuable to them the substance that would make them like the rest of the world that do not have it call rich.

"Now if you are going to be concerned about how you going to get that rich-ness, then you do not want it. We cannot take second choices. We cannot make substitutes. Once we say we want something, we need something, we cannot make substitutes. Because, because, because -- 'Oh, I wouldn't want to hurt any-

body, please.' You see, that is not the question; the question only is getting you the substance; and if you stray from that for any reason whatsoever you will not get it -- or your chances of getting it will be so much less.

"Let us say you want hundred dollar. Do you think that if you are willing to substitute fifty dollar for it, that you can also get the hundred dollar?"

He: "No."

Yada: "You cannot. You have already taken your choice. Second choice. And more. If you do not keep your mind on that you will not get that either!"

DONT ENVY THE WEALTHY

"The people that have this great wealth -- because their minds are constantly on it. This what makes them in due course pay, very often a dreadful price. So you should not envy them. The dreadful price is often sickness of the body or of the mind. The mind breaks under it."

He: "Is this because the higher forces of the body are blocked out?"

Yada: "This is right. Their whole consciousness was on material things, so the mental things, the spiritual things never got through. This blocking of the higher, more valuable things to man poisons his body.

"I do not mean that to have wealth is evil, is wrong; I say only there is a price. That's the price. Are you willing to pay the price? It makes no difference how evil a tidal wave may be to you, or a great windstorm; that is not going to change the tidal wave in its path; and if you are in it you will drown; or the wind will blow you away. So it does you no good to stand and shout, 'It's evil! Let's banish it!'

"Storms have their place. They have meaning. Great wind storms have meaning. They do not just happen. They happen by law, by reason, by purpose, by design of the Great Mind.

"What do you want? Really ask yourself that question. I have mentioned that many times here, yes?"

They: "Yes."

He: "Umpteen times."

Yada: "That is very good."

Another He: "Umpteen and one times!"

Yada: "It is so. Umpteen?"

He: "Yes, yes. It is not a real number; but it means, and to the nth degree."

Yada: "Ah, umpteen, hah hah."

He: "Umpteen."

Yada: "You have something extra."

He: "Yes. That's not a number like that. It's just an expression that means over and over and over --"

WHAT DO I WANT?

Yada: I cannot tell you how important this question is, what do I want? I cannot tell you what you want."

She: "If one is very specific verbally in what he wants, then with imagery, very specific, as specific as he can make it. What happens after that?"

Yada: "Whatever the images are, take place, in his world, where he can use them."

She: "What determines the timing factor?"

Yada: (Long pause) "Annie, I shouldn't have asked you to ask that question." (Laughter from the group)

Annie: "Well, I need to know. (More laughter) Therefore I ask. Because I have purpose in mind."

Yada: "I am very much aware of that."

Annie: "And since I'm an Aries, I have two horns in front of me that just keep insisting. Even if it isn't the right way I'll be glad to put them on the other end -- (Laughter) -- to get to the objective." (More laughter)

Yada: "Is brave person. Uh -- "

He: "She'll make her mark." (More laughter)

Yada: "That sound like it have inner meanings -- "

He: "That's right."

Yada: "Uh -- look, please. In this work let us suppose that we thought about time, in creating it, getting it out, bringing it to the surface, enough so someone here -- meaning the great

man, Dr. Meade Layne -- it took us forty years to arrange all things so that they would fit together. No separate thing could do it alone.

NOT TIME BUT ACTION!

"Now you want something and you ask about the time, and of course the time is very important; not so much the time but the actions you give to time, is important."

She: "That's why I said 'timing', which is closer to what I mean."

Yada: "Yes. Timing. What is needed in this particular -- uh -- "

He: "The time-space frame."

Yada: "Yes, thank you. What is it you want to fill up that? Will you get active in all the things that are necessary, to bring that condition about?"

He: "So it takes much more then, Yada, than just imagination and concentrating on it. You still have to follow through."

Yada: "With work. What happens when you getting involved in something, whatever you are after. First thing is to do something in that direction, no matter how small a thing. Make some motion.

THE OUIJA BOARD

"An interesting thing. You know the Ouija Board? The best way to get friendly with it so it will communicate with you is to start pushing it yourself. The spooks will not do it until you do it. Give it a little nudge. Encourage it. That little board has meaning, has purpose."

He: "Yada, the reason why so many of these teachings have been given through mediums is to give things a push, to get people talking and interested in it."

Yada: "That is very good."

He: "But so very many people think that these teachings are the inner teachings themselves. Now Theosophy, all Theosophy gives you is meditation and concentration; and the few persons who take that and do something with it will be given more! Others spend their time talking."

Yada: "Au kee. That is exactly the same way with us. We can only talk. Then you must do the acts. You must not settle for talking. What do you want? Then start something to move you

in that direction."

He: "The law that you are hinting at here, Yada, is this that all things gain momentum."

Yada: "That's right and if you do not break the inertia, you are not going to move, yes?"

He: "That's right.

CAN AN EVIL BECOME A GOOD?

Yada: "Now you, Annie, you making for the advertisement for the book, Magic Bag --"

Annie: "Now that's a good example!" (She chuckles)

Yada: "-- is to say, not right, as may be; yet, who knows it may yet attract the eye more."

Annie: "The way I prepared that was perfect, in its form. Technically it was perfect; so the newspaper should have been able to interpret it technically and just put it down; but, it did not happen that way."

Yada: "I notice in your modern advertisements, with the lights and the tubes -- what you call it?"

She: "The neon lights?"

Yada: "Pardon?"

She: "Neon lights?"

Yada: "Neon lights, yes, thank you. Sometimes leaving light off in a letter of a word. Now this may happen naturally, without the person intending it that way. But immediately it happens it attracts the attention of those who know it should be different than it is; and then they start thinking about it, and about the thing advertised."

He: "They even put signs upside down sometimes."

Yada: "That is right. So you see all things are not what they appear to be on the surface. A wrong is not necessarily a wrong. A right is not necessarily a right. It doesn't always work in those ways.

"Very many times an evil becomes a great good. I know your modern churches wouldn't want me to say that -- hah; but I know you. You cannot stand on the grounds of someone else's wanting. It is you that's doing the living. Be yourself, your own creator;

and love what you create, or, it can turn into a Frankenstein on you. Born without love is to produce nothing. What is your intention? Or should I say, what are? Is that better English?"

He: "If you have several, yes, what are."

Yada: "What are your intentions. Yes. Thank you. Very seldom do we have only one intention."

He: "We always have a good intention, at least to start with."

Yada: "Yes."

Another He: "There's a certain road that's paved with those."

He: "Yes." (Laughter)

Yada: "That is right. If you be careful of where you stepping you will not step in it, the holes, the unseen, the unexpected. Stay conscious.

"Lucille, how you?"

Lucille: "Fine, thank you."

Yada: "You know, always have bright clothes?"

Lucille: "Well, I feel dull. I wear something real bright."

Yada: "That very good -- "

Lucille: "That's true."

Yada: " -- that's the way it should be, yes. When you feel very good you wear dull clothes because your goodness shines through anyway. It doesn't matter."

Lucille: "Right."

Yada: "Eunice?"

Eunice: "Yes."

Yada: "You want to say something to me?"

Eunice: "No, I dont have any questions."

Yada: "I do not wish to pressing you, but I know you do have questions. It is just you are worried about how to put them in the way you would like to say them."

She: "Yes, I always have problems."

Yada: "But, you need not be concerned with that with me. You speak as you feel you desire to speak; then leave it to me to get understanding of what you are saying. That is not your problem. It is mine. Like I with you, I say this, I say that; now can I be concerned about how you hear it?"

She: "No."

Yada: "No. I am doing my work. What you do with your work is your business. So you with me. When you speak to me -- uh -- I am not concerned, and you must not be concerned on how you ask your question. Just ask it. -- Yes please?"

Another She: "Can you take it up telepathically, Yada, when someone asks a question? Do you get the general idea?"

TELEPATHY AND GOOD TASTE

Yada: "Yes, of course, of course. But you see I try to avoid acting upon telepathic reception in groups because it soon leads to other phenomena of a physical kind and pretty soon I have no time for anything else."

He: "It also makes the people too self-conscious, and they will block you."

Yada: "That is right. And I seldom ever confess to reading the minds of any humans. It's very embarrassing to learn that somebody knows what you are thinking, if nothing else."

Another He: "It's nice to know you have some kind of a mind, Yada, hah hah."

Yada: "Hah, hah, hah, au kee! (Then an aside, apparently to his teacher, Kethra) Ay say to ee, ee tah, ee kay an, ee kay an, ee see nah nah oh tay, oh tay, m-m-m-m -- huh huh. I become a robot!"

He: "Yada, would you care to talk upon the Yada that disappeared, in your day, when he was in meditation? He disappeared and yet you could still hear him talk?"

Yada: "Perhaps I am not reading your mind now, or your words are not registering with me right."

He: "You know, several months ago, we were talking about a girl in the Philippines who disappeared; and yet she was in her home and they could talk to her; but they could not see her. And you said that in your day in the Yuga there was one of the Yadas (priests) that did the same thing while in meditation. His body disappeared yet you could hear him talk."

She: "Could he have raised his vibration enough so that -- "

Yada: "Oh but yes, but you see it's not enough to say yes. What happened? Do you know the meaning of 'raising one's vibrations' in such a way?"

He: "No, but it's a nice phrase to use because you make people think you know something."

Yada: "Hah hah hah, but sir, I must not consent to that; because the moment I do I cease to be a teacher."

He: "Heh he, you become the pupil instead of the teacher."

Yada: "That is right. That is right."

She: "Yada, I'd like to ask a personal question if I might?"

Yada: "Yes."

She: "There's something wrong with my hands, my thumbs. It started about six months ago, the pain, and it's getting worse and worse. I was wondering if you would know if it was my diet that was causing it? Or exactly what it is. I haven't been to a doctor yet."

CONSULTING WITH ONE'S TEACHER AND GUIDE

Yada: (To his teacher, Kethra, speaking in his native language, Yu. Obviously, the Yada wants the class to realise that he is not the fount of all wisdom, but rather a channel for information and guidance from an even higher source, one which he can consciously tap at need. Rather handy, wouldn't you say?) "Ay say ta kwahdah, ay say tu, Kethra, may tu como et sina ee kee tee tuwadee, tuwadee. Ee tee kay say ah su tu ko wahdah? (Pause as he listens to the reply.) Is there some numbness to it, too?"

She: "I have difficulty moving it, yes; and it's painful."

Yada: "Sera, sera, nah ah tee, nah ah tee, ay tay su kwada. The trouble is not in your thumb. Some, some." (Laughter)

She: "That's right."

He: "Sometimes." (More laughter)

Yada: "Joseph. (More laughter, apparently at some gestured byplay not obvious on the tape.) I do to you like Maxine do to Mark, with the -- "

Joseph: "Ah hah -- "

Yada: "The trouble is in your back, in your spine."

She: "Yes, that could be true."

Yada: "Yes. I would go and have some adjustments by somebody that knows what they are doing. (Pause) I would go before very long. The more you wait the more that condition will grow. Please to do it, uh?"

She: "Thank you."

Yada: "Yes."

She: "I know there's something wrong with my back because I cant move things."

Yada: "Oh, there is, and it goes down to your legs into here, into the lower part of the back, yes?"

Joseph: "That's right. (Apparently his wife)

Yada: "Now, I would have -- there is saying -- when somebody is making joke of somebody else -- saying -- I think it is English more than other country -- 'pulling of the leg'? (Murmur of agreement) Now this is what one type of the treatment should be. You need the legs adjusted. You need stretching. Lift the legs, you know this?" (This reminds us of the excellent booklet, 'The Five Rites of Rejuvenation', brought to our attention by the Inner Circle. One of the Rites is a good leg-lift exercise. Available from BSRF at \$2.50 a copy, 1979)

She: "Uh huh. I've got so I can hardly use my hand now; so I have to go."

Yada: "Yes, please, you do it."

She: "Thank you very much."

Yada: "Now, the man that was here, chiropractor -- "

He: "Yes."

Yada: "Very good. Very good. Not bad -- "

He: "Yes, not jerky."

Yada: "No. No, and if you go getting few treatments from him it would be of great benefit to you. Then of course, if you desire to getting healing treatment -- uh, from the man he called Richard -- uh -- you do that too. Uh, while it may be true that

many cooks spoil the broth, hah hah, not too many doctors spoil the patient. They getting more from each other on how to work."

She: "Thank you very much."

Yada: "Yes. You have been having difficulties relaxing on account of that. This has created tension all through your body, even to your eyes."

Annie: "We all appreciate it, Yada, your presence the other night when Richard was working on us. Thank you so much for helping."

Yada: "It is my joy that I was permitted to be of some little service. Thank you.

THE MASTERS NEED US!

"How could I be anything to your work were it not for you? It is through you that I have the largest part of my access to your world -- without having to strain and bring about a materialization, to live in your world.

"And going back again, pardon me, there was the question of the appearance and disappearance. If you could know it, it would be very interesting to you to know that disappearances and reappearances happen many more times in your world than you now know. Many more times. It is a much more common thing. In truth that is one of the ways the world getting -- got so much of the same species spread around the world. They were lifted from one place to another.

"Things descended from other planets here. Things here rose to other planets, to other parts of the world, to other seas, other oceans, other deserts."

He: "Isn't the disappearance of people in current times -- uh -- still somewhat prevalent? Aren't they also transported by that same method -- .

Yada: "Of course."

He: " -- it continually goes on."

Yada: "That is right. Not only people, but animals and things -- "

He: "Plants."

Yada: "Plants, objects. Oh yes, you do not live in a Christian world."

Another He: "Yada, does the energy from a burning candle have any similarity to the energy used in a materialization?"

Yada: "Last week this was mentioned in a different way by you?"

He: "Yes."

Yada: "Yes. No. It is difficult for me to put into words, an answer that perhaps you would grasping it, but most bodies here would not. I need other than ordinary words to answer that question intelligently. I could say yes or no; but that would not be fair to you, nor to anybody sitting here. Give me a little time for thought please, huh? How to find words to frame that, that question, and the answer. (Pause) Kethra, ee see ay tay ee Yada. Ee see ay tee nah? (Long pause) Nah day ah saya. Nah day ah saya. Ee kay tay tee see en wah. An nay, oh nay see to unca unca ay tay see -- see - nay, nay. Oh, ay got tee see nah ah see ee tas, kee nay ohn to kwada. Oo nay ah say ah dah ah oooooonah. Nah ee see nay ee nay.

THE CANDLE IN RITUAL, NO SOURCE OF MANA

Yada: "Meeting in a manner which in, the, the acting peoples, one within, or many -- uh -- practicing some form of necromancy where the cellular body must give off energy to create a materialization. Now this light, candle light, is the softest kind of light that has far less properties to break up the substance coming from a body, that is a cellular body.

"So it makes in the room where the practice is going on -- it make for better conditions as a light; but in itself the candle has no properties to help with materialization."

He: "Well, does this give off an energy that is usable on the etheric plane?"

Yada: "Not really. Not really. I -- when you consider it. When you consider the candle as being a point of substance that would give energies that could be used on the Inner Planes, you must also consider practically every other thing. Whatever you use in what you call the practices of rites and rituals, you choose it not because it is, it has anything in itself for the Inner Planes, but rather only what you put into it, during the rites and the rituals by your chanting and concentrated thought, yes."

He: "Then it acts as a carrier."

Yada: "That is right."

She: "Are you saying that one can choose -- (noise) "

Yada: "Pardon?"

She: "Are you saying that the closer the ritual practitioner,

can align his choice for symbol w th -- what is symbol in the larger sense -- then he gets more use out of it?"

Yada: "That is right.

THE RHYTHMIC PULSE OF CANDLE LIGHT

"Now, in concentrating, in using the candle to concentrate on, is very good; because it does something to the retina of the eye; and that something produces sensation if you put your consciousness on the candle light -- of spreading, in ever-increasing circles; and these circles come away like this (gestures) with a pulse beat, until the mind of the initiate is caught up in that kind of activity of the light; and pretty soon chances are very good that he may project the psychic self; or he may simply disappear into higher realms of consciousness, body and all.

"Now if man could only realise the, the nothingness of the body! The intangibility of it. There is nothing there. It's a thought! Ee nay ah ay tu kwada, oo la, oo la, ee tu su ku dee ah mah! It's a dream -- "

He: "It's a nightmare!" (Burst of laughter from the group)

She: "I was going to say it causes an awful lot of trouble."

Yada: "It does that but it doesn't, you do, the operator of it. The body of itself can do nothing. It is a thought, a body of thought. I am that, body."

She: "Is that -- pardon me; when one has a candle by a mirror and the room is dark, and one looks into the mirror for some time, the reflections that come out are different than if you look there in the daytime. What is the candle doing in the dark room that does that."

Yada: "The candle helps the mind. It stimulates the consciousness to extend itself."

She: "Because I tried that and I saw people in the mirror (she chuckles). It was like as if my face was made of plastic, and it was many faces instead of the one I usually see in the daytime."

Another She: "I think the Rosicrucians say that when you do that you see your past lives or something."

He: "Your past incarnations."

She: "Is there any truth to that, Yada?"

Yada: "Yes, of course; and that's not all. That's what makes

it so interesting' that's not all. You see, from one thing endless things come; so you must be careful, if you are going to become a magician, how you handle your Wand.

"You can produce faces of your desires, of your wishes, of your hurts, your jealousies, your pains in general and your joys in general. You can produce faces."

She: "If you center your attention on what your desire is, though, you can help direct that, can you not?"

Yada: "Yes, but you have to learn how to do that, and not leave it to chance."

BE VERY CAREFUL OF PANDORA!

"You see if the mind is just left to act, it produces a vast variety of things; and if your consciousness is caught in fears and anxieties -- these sort of things -- you will wish you had not opened Pandora's box."

She: "I know what you're saying because I saw some very ugly faces; but then I thought that's just some other part of me coming out, fears and -- "

Yada: "That is right."

She: " - - But as long as I wasn't afraid to look at that, there was nothing more to it than that."

Yada: "Ah hah! You see, when you learn the value of that expression, 'Love yourself', you will see the reason for it, especially in meditation. Because to not love yourself means to not know yourself. And to not know yourself all kinds of monsters come rising up out of you unexpectedly."

"Here is just one instance in your modern times. A young man, he is going down the street and it is night; and this man was high in the schools, in the education; he had position as teacher in the schools of religion -- for the day of the sun, you know? He was thought very well of by the community he was in."

"Then came a girl going by him. He knew her thoughts; they liked him. His face said he was a nice man. That's what the face said. This girl spoke to him. He spoke to her. They passed one another. And then Mr. Hyde turned on her, the 'Hyde' in him, the unseen in him; and he attack her and kill her."

"The face. The face. I see it in the mirror but I see many others in your eyes. Can you see those faces in your eyes?" (There is a loud crash in the room, shattering the mood of the Yada's profound discourse. There are bursts or relieved laughter and chuckles. Did the "Mr. Hyde" of someone in the room

manifest in such a dramatic fashion? More than likely.)

He: " - - the chain on the door, and Cindy just went down to get her."

She: "Scared all of us." (Sounds as though something being replaced as they wait for the Yada to continue.)

Yada: "Be prepared to expect the unexpected." (Roar of laughter from the group.) It was the _____ that was knocked out of me." (More laughter)

She: "I am. I am. I am."

Yada: "I am not. You see, what happened there? I became that exploding sound. I jumped to it, and became it."

He: "You had company." (More chuckles)

ARE YOU PREPARED FOR ASTRAL PROJECTION?

Yada: "Think of this, please, it is an important lesson. You who want to project, you who want to extend your consciousness, are you prepared for all kinds of things to happen to you when you do that?"

He: "No, we just thought we were." (More laughter)

Another He: "Wise man."

Yada: "Many times a person is striving to project and he becomes successful but too quickly, too unexpectedly; his attention is pulled to a sound; and he jumps to it; and there may be great danger in that jump. The only thing that moves fast in life is the untrained mind. Everything has its own time-motion.

(Apparently there was damage to Mark's emotional system, nerves and probably even physical from the shock and the Yada was concerned.) "Kethra, ay say ee nah oo tee ee Mark? Ket nay say tu wah? -- Umh. -- Umh. Au kee. I am going to withdraw, please, for a little while, uh?"

He: "Will you come back, Yada, please?"

Yada: "Thank you very much."

She: "Shock absorbers."

He: "You have been voted in."

Yada: "That's what I am going out for." (Laughter)

He: "What did she say?"

She: "He needs shock absorbers. 48,000 miles and you have to get a new set."

Yada: "A noche."

He: "You give Kethra my greetings, please?"

Others: "Good night.

Yada: (Apparently an aside to "he" before leaving) "Thank you very much. So you keep on the Path of doing what you know, the proper thing for you to do for the advancement of your physical self as well as for your mind. Uh, you know the art of ritual(?), you have had much training in that direction in the Holy Catholic Church; so you are very well suited for it. You are conditioned to it. So you should have -- and I do not think you do not have -- good control for yourself."

He: "Thank you, Yada."

Sharp snap of tape recorder switches and general murmur of conversation indicating that the Yada did leave and return after awhile.

Yada: "Mr. Reynolds, want to go back to you for a moment."

He: "All right."

Yada: "You must have had some thought in mind why you asking me that question about the candles, and I think you have possibly done some mental work with candles -- "

He: "A little ritual work, yes."

Yada: "Yes. So perhaps you have some other ideas that you could voice."

He: "Well, it just came to me that this was one of the principle reasons why the old Hebrew priests used to have or require a sacrifice. They used to have all the people there and they would get them worked up into a high emotional level, and then they would use this energy to perform some work. (Reynolds was a student of the Cabala and took lessons in the old philosophical system from the Builders of the Adytum in Los Angeles.)

Yada: "These peoples were known, and I think would be even better known by the modern occultists, as magicians, the priests; and they -- I am fairly certain -- they knew that there is nothing

in the candles alone to do this but rather acting -- as you spoke of -- as a carrier of the energies from the magician, and probably from those who are going through the rituals too.

BELL, BOOK AND CANDLE

"There are, and have been, a number of things, objects that are used for just that purpose like the candle. There are certain things that, because they have been related to this kind of work for many thousands of years, have those properties that are extremely useful to psychic experiences, to the usefulness of psychic experiences."

He: "Well, I notice, Yada, in performing these rituals that certain candles will smoke long after they are extinguished and others wont do it. Also certain other ones will run down the side where ordinarily they dont run very much."

Yada: "It think this depends largely on the magician who is doing the practice work. His energies do many things that are quite unseen to those around him. Because he knows, and practices the use of what he knows, in the unseen world. You see, in these rituals there is never just the external magician; but there is also the internal magician who is doing the same work on the Inner Planes while he is doing it on the physical -- is producing similar phenomena which not only benefit him but they benefit many in other levels of consciousness -- where he is often quite conscious in his work on these other levels -- "

He: "Well I notice also, Yada, that sometimes there will be certain sounds in the room that cannot be explained by ordinary means."

Yada: "Oh, yes, many times. He will hear voices that will speak out. These are beings on these other levels of consciousness are making use of the energies, the physical energies, of the acting magician, have rapport with the physical world. They use these energies to communicate with the physical world.

"Sometimes not only in voice but in a variety of noises, not only talking noises, tapping noises, things like that, but other sounds that may sound to the physical listener to be human voices but are not; for often animals of the, of the astral world nature, are brought into the action too. They strengthen the activities that are going on in the physical world. There is so very little known about this in your modern world."

He: "I notice, Yada, it seems to help in clearing out the subconscious -- "

Yada: "Oh, yes!"

He: " -- especially when you hear some kind of a sound."

Yada: "That is right. It commands -- these sounds often command the subconscious to let go of some of the lower, confused thoughts that are going on there."

He: "And I notice they usually happen when you're drowsy, just on the point of dropping off to sleep. They wake you up. Heh heh."

Yada: "Yes, hah hah. I know, too, that often before these rituals are performed, the performers go on a fast. This is not so much to make the body pure as to make the consciousness less attached to the physical world. It creates a separation of consciousness from the physical world."

He: "Yes, it seems to let the higher forces to come through just as being drowsy does the same thing."

Yada: "That is right."

He: "You are detached, to a certain degree, from the physical world."

THE PRACTICE OF DETACHED THOUGHT

Yada: "Oh, and again this is practice. The mind is made drowsy -- uh -- there are long hours of work of monotonous thought done to make the mind less concrete to the physical world, to the higher realms. When you are most drowsy or tired, and also hungry, this does many things to separating the mind from the physical -- from its physical attention."

He: "It's one of the best things to ward off psychic attack, is to eat something."

Yada: "That is right, one of the quickest ways."

She: "Well, uh, when you do this do you stare at the light?"

He: "No."

Yada: "No, there are other things that are done. You do not need to do that."

She: "I was wondering, if you did, wouldn't you become mesmerized? By the light?"

Yada: "Oh, of course, but that is part of an effort to disassociate the mind also."

She: "Part of the suspension."

Yada: "Yes. Mesmerism. Hypnotism. The power of suggestion of the mental self is loosened from the physical self where the individual so acting can function more clearly in other levels of consciousness."

NEW WORDS FOR NEW CONCEPTS

"Uh, Mr. Reynolds. We go back to a question of modern times to more, not modern, words but appropriate words for your time. Because man is moving rapidly into mental evolution he must have, create words that will be suitable for mental living. So taking the word Astral is a very bad one. It is totally misleading in -- and out of context with what is called mental growth."

He: "I understand, Yada, that came to England from Atlantis; but it does not mean starry, as the -- as it does now at this time. It is something else."

Yada: "Oh."

He: "I do not remember just what it means, but I can look it up."

Yada: "Thank you, very much. I should like to know about it because I have only associations with it in your more modern times regarding astronomy."

He: "But here is another question. They say that each nation has a symbol and the symbol of Great Britain is a white horse in any position. What are these symbols, anyway?"

Yada: "They are more psychic symbols. They have to do with other levels of consciousness quite apart from the physical world."

He: "Oh, yes, that's what I thought."

Yada: "Yes. Well, also there is the black horse. This is a show of great power and of complete fearlessness because there is no real mind back of it except violence."

"Blood used in some magical practices -- (Pause while Annie and others change tapes on their machines)"

He: "Pretty fast, Annie."

Yada: "Yes, thank you. -- is used principally because protoplasmic energies therefore, can be used to produce ectoplasm of a sufficient tensil strength to manifest a physical body with if there is no meeting in the room to supply such energies

with; but more often than not there is always someone in such occult work that is capable of giving of his own substance, sometimes to the point of his physical body disappearing, so that another being from another level of consciousness can manifest himself or herself.

"As I said earlier, this body is made up of pure energy; and it depends upon us individuals, how much magic we know, as to whether we can manipulate this body with our mental selves. It is a part of our sometime growth that we do this; but man in his present state -- the majority in their present state cannot stand up under the strain that is demanded or put upon the mental self in doing these kinds of things.

YOU MUST BECOME A MAGICIAN!

"We must know that the greatest, the most important thing to one is their seeking to become a Magician, is to getting to know their own nature first. What is their background? What were their attitudes to their experiences in childhood. All of these things are very necessary for one who is trying to practice magic because it is the unconscious self that produces these things.

"And that unconscious self is loaded. It consists largely of our attitudes to our being; and if these are highly emotional, it can produce monsters before we produce gods."

He: "Well, in all occult training that is the first thing they do is to clean out the subconscious."

Yada: "That is right. It is an absolute necessity; otherwise, the person that practices (magick) is in great trouble, grave danger."

He: "Clean out the subconscious. Learn patience, thought-control and emotional control."

Yada: "That is right. These things are of the utmost importance, if you intend going on; because you are going to have to show what you can do. You are going to have to do work."

She: "How can you tell what has to be cleared out and how can you tell when it is -- when you're all cleared out?"

Yada: "All I can say is, you will know. You will know. Nobody really can tell you. Now you may get first a teacher that will tell you what your great fears are, your anxieties are, why you are attracted to this and that or vice versa -- and then point out to you what of these you should try to so comprehend that they will vanish by themselves. You will have no effort in clearing them out because you cannot do it by trying, in the

kind of trying the conscious self is limited to do."

BREAKING UP THE HABITS

She: "Yada, can you do this by hypnotism?"

Yada: "A little of it. You can get rid of some of your anxiety patterns that cause you to do things (in?) effectively. You see nothing to do with anything, any act you may do, with no great danger to you -- but are we ever satisfied to do? No, we acquire habit patterns and these drain of us energy and drive us to excesses, and we do more and more and the body breaks down."

He: "Well, Yada, if this were done by hypnotism the person would miss the experience of having done it themselves."

Yada: "Of course! That's why I say all that hypnotism can do is take a little off the top, a very little of the physical reactions you have to your -- to the things you do; but it will not go deep enough to clear you so you will be free -- and I mean free -- of these patterns, these anxieties and guilt feelings and all of those negative conditions of your mind. It is these that can turn into monsters on you if you do not really clear them out."

He: "One simple way of doing it is to lie on your back, interlace your fingers and keep your hands right over where the ribs curve up; and go to sleep with the intention of cleaning out your subconscious mind. It will give you some bad dreams but in the morning, forget them, dont try to remember them; because you put them back in your mind when you try to remember them. They will go. Get rid of them."

Yada: "It is very difficult, very difficult."

He: "They can also do it with any creative work. Take painting for instance. You can sit down and draw any design that comes into your mind, but you do this with the intention of cleaning out the subconscious mind. If you want to paint, paint it any color that you want to -- and then when you get through with it, tear it up, burn it up."

Yada: "You know the Asiatics, the artist Asiatics, and more especially the Japanese -- some few of the Indonesian people also, but more the Japanese -- when they are going to paint a picture they arrange their colors around them, getting their papers all set for (long pause for roar of jet airliner passing overhead) and then they fold their legs and wait; because the picture is going to first have to appear on the canvas of the mind. They seldom look out here and make a painting. They may sit for hours before they pick the brush up and begin."

Western minds are not disciplined for these things."

She: Yada, going back to the subconscious, are -- when we are really seeking the Truth and the Light -- does our subconscious gradually come to the surface, and we are faced with conditions where we can overcome what's back there? I mean automatically, are we faced with these things in order to over come them?"

KEEP YOUR EYE ON THE LIGHT!

Yada: "For instance, myself, when I lived in Yuga, and by the power of suggestion we were moved into a long, black tunnel, with only a small pinpoint of light at the distant end, or what appeared to be the distant end.

"Now we had to keep our attention on that point of light, and the one who put us into the tunnel was there to keep the suggestion going. 'Do not look away from the light. No matter what happens, keep your eye on the light. Keep your eye on the light. Do not turn away from it. Do not be enticed by anything whatsoever. Keep your eye on the light.'

"If we didn't do that there were many beautiful things that attracted us that were much more dangerous for us than the ugly, the monstrous things. The dangers were hidden by surface beauty.

"So, can you look at yourself without wanting to cringe, or scream, or cry; can you really? The thoughts that were given to you when you were quite little often attacked you without your even knowing it! 'What hit me?' or 'Oh, it was only a cold.'

'It was only appendicitis' or 'It was only diabetes.' Only. And so we forget. We forget it; so we go to the doctor now; and he gives us suggestions with medicine, with drugs. He drugs us into the belief that the drugs are healing us -- and they do! As long as the suggestion lasts. But how long do suggestions last, before they sink back into the unconscious self, and wait for another time."

She: "Was Mr. Reynolds' suggestion about the bringing out the dream in the drawing-- they come out in symbol form -- and once you have them out at this level then they are not hidden in there any more?"

Yada: "That is right."

She: "Then they will come out as symbols rather than verbalities?"

Yada: "That is right."

She: "And that's the way they must come out?"

Yada: "Yes. Yes."

He: "You can do that with any creative work."

Yada: "That is right."

He: "Anything that you want to dig up."

She: "Wouldn't that be good therapy for us, then?"

Yada: "Of course!"

She: "We all get some drawing paper and scratch on it?"

He: "We can't keep our eyes off it." (chuckles)

Yada: "You can do what you desire to do, whatever your method; just remember what you are working for."

He: "Yes, if you play a musical instrument, just sit down and play anything that comes into your mind."

THE VALUE OF ABSTRACT ART AS THERAPY

Yada: "That's right, and this is where the modern paintings are very good -- at least for the painter." (Laughter)

He: "If you play that kind of music be prepared to move!"

Yada: "Heh heh, yes, there is that kind of music. I have seen it in your world. I have heard it. I have been with Mark. Some time he goes to places, uh, where they having this sort of thing and the effect on him is most dreadful. He cannot stand it for very long. He has to leave. It creates more confusion. It is a symbol of confusion that he is already in, that is brought to the surface and he cannot tolerate it, any better outside than inside."

She: "Yada, if this is the way to bring things out of your subconscious mind, aren't you apt to take out something that is beautiful, that you need to have there?"

Yada: "Not really. The conscious self is somewhat bright. When it sees these symbols come out it knows what to hold on to and what to let go of."

He: "It has its own intelligence of what belongs to it."

Yada: "That's right."

Reynolds: "Well, Yada, wouldn't that be determined by when she made up her mind to clean out the subconscious --"

She: "Yes, her objective in the beginning."

Reynolds: " -- The good would not come out."

Yada: "That is right."

He: "Selectivity."

Yada: "Yes. What do you love about yourself? What is it? Keep it uppermost in your consciousness. That is me. Not what somebody else thinks of you."

THE REWARD OF GIVING? SELF-ESTEEM

"Why does one person give alms to the poor and another refuses to give? We are getting rid when we give. Some people feel that sense of being paid when they give. They like themselves better, So they are not doing so much greatness for the receiver; they are doing greatness for themselves -- if they believe that giving will help."

He: "Yada, you mentioned a moment ago about the 'eye' of a person in the head? All I can think of is it is the Eternal Watcher. It watches and does nothing else."

Yada: "Yes, you are right; but it does something else. A little something else that is not watched by anyone. Even the Watcher is not aware of it. It catches thoughts by the path of feelings along the nervous system and causes the individual to be either more aware of what they are doing or perhaps will put them to sleep more, to that they are doing."

Reynolds: "Well, isn't this governed by the objective consciousness of the individual?"

Yada: "Yes."

Reynolds: "He can -- it gives him as much as he can accept and understand."

Yada: "That is right."

She: "Or what he needs. Because in those reverse ones that you talk about? Less going more to sleep?"

Yada: "Heh heh, you know, I talk about staying awake? It's much more difficult to stay awake than go to sleep; and if this is true you often wonder how so many people get so sound asleep. Hah hah hah -- just a little humor of my own."

He: "The words 'sleep' and 'awake' are relative terms, and will have to be measured on an individual basis, dont they really, Mark?"

Yada: "Yes, of course. Yes, of course. And if you want to call-

ing me Mark it's all right with me. I am so much of him, with him, that why not?"

He: "Well, I was looking at him and talking to you." (Chuckles)

Yada: "Yes. Who is Mark in distance to Yada, or Yada to Mark? Does the name make the difference? Of course you know that is not so. There is a feeling. That is all it is, a feeling; and when I say that is all there is, it may seem I am making it low or small; but it is not that at all. It is the small that is great.

CONSIDER THE ATOM

"That little, that seemingly little, in the atom called the core, is so devastating, it has so many potentials, that they cannot be counted. The little. The unseen. What are names. What are faces. What is time and what are places. Shall we ever, ever know in the seeming endlessness of time? The time within ourselves.

"Keeping time, time, time, with a sort of -- how you say that word -- rune? rune? rune-ic -- ?"

She: "Rhythmic."

He: "Rhythmic."

She: "No, runic."

Yada: "Runic line to the tin -- ?"

She: "Tin?"

Yada: "Tin -- "

She: "-- tinabulation."

Yada: "Tintinabulation of the self. Thank you very much. Time. Everything moves in cycles. The whole of existence is measured in cycles."

He: "Yada?"

Yada: "Yes."

He: "I'd like to ask you a question at this time. Ahh, this is referring to psychosis. If a person finds one's self in a cycle that is uncomfortable is he justified in trying to speed up by any hook or crook method to improve on it or to get out of it? Or is the cycle to be endured for its natural duration?"

Yada: "Uh, we must not think of it as enduring. Uh -- "

He: "Feels like it lots of times!"

She: "Challenge?"

Yada: "You see, no, not even as a challenge. This is what is! Now there is a cycle coming when it will not be."

NO ESCAPE FROM WHAT IS!

"You -- nor I -- cannot escape from what is! Only from what is not. Hah hah."

She: "It has to take its normal course then."

Yada: "That is right. What are you going to do about it. First ask yourself the question: How did you get in that labyrinth? Ask yourself that question. How did in? Because it is through that very door of 'getting in' that you will 'come out'. But you have gotten in and forgot the way back."

"No one left you with a silken cord that you could follow." (Ar-riadne's Thread? So, the Yada is familiar with Greek Mythology.)

Reynolds: "Yada, I was just reading Dion Fortune's works this afternoon where she says, that to solve any problem like that you do not meditate on the problem, you meditate on spiritual unfoldment and then on the causes that led up to the problem."

Yada: "Yes, very good, is exactly so. Is exactly so. You see, having one of the conditions that involved you into -- let us say, financial difficulties -- has nothing to do with how much you are making because you would still be in them, even though you made more than you are making. In fact the more you made the more you would be in these difficulties."

"You are looking for substitutes for your hunger and some one you can be at one with. And so not finding this you take objects and get more objects around you. This what make great lovers -- peoples great lovers of animals. They court more (tape distortion) make your financial difficulties going away."

"A man hungers for food and whatever the food it is his food. If he doesn't find it he will have to take substitutes; or he cannot stay here and get along at all. He loses his sense of security, his sense of balance. 'I've got to find my own! My own. My very own.'

"Unless we do this, we are out of balance. We are insecure. We wonder what life is all about. No one can tell you, or me, what is our own. Smoking is a substitute for a very real hunger. You may stop the smoking, but that does not mean you have filled the emptiness that caused you to smoke in the beginning. So that means you will have to substitute with something else. But if

you find that which you hunger for, if you find your very own, you'll quit. The whole world of man suffers greatly because so very few can find their own.

"There is another part of me. I lost a limb! Until I find it I'm in a vacuum. My body says it is feeling that vacuum and is being destroyed by it."

FIND FREEDOM FROM THE INNER EATING

She: "Yes, but you dont always know what you need. All you know is that you have this insatiable appetite -- for various things."

Yada: "You know what you need. Because how else can you discover it when it presents itself to you? How else would you know it when you are faced with it."

She: "Then you know it."

Yada: "Yes, you do."

She: "You feel satisfied."

Yada: "There is something happens to you that clears your mind, that frees you from the inner eating that is going on, like a burning substance you call lye. This drives us to pacify it because we cannot stand the pain; so we take substitutes."

She: "Yes, but we dont always know we're substituting; because we're not that aware, are we?"

He: "I think we know we're substituting."

Yada: "Very few are consciously aware; but there is that inside, sir, that passes this on, this information to the conscious self when the situation, condition, personal thing is suddenly put in our path. 'That's what I am looking for!' After that, no amount of alcohol or tobacco could be put upon me; no excessive eating of food will be with me anymore."

She: "You just lose your appetite, right?"

Yada: "You will lose your hunger of the frustrated mind, of the frustrated soul -- "

She: "So your thoughts would be on your discovery rather than on your substitute."

Yada: "That is right. I found myself. I have found through a long process of learning that there is nothing more desirous than to be with myself. Not alone, but to be with myself, my creator,

my beloved, which all of you, in time, will find to be your greatest satisfaction. The hunt will come to an end, and what you possess will never end."

She: "Will you always have sense enough to keep it? Or do you lose sight of it?"

Another She: "I guess that's individual."

Yada: "That is. That is.

NO EXPERIENCE? NO UNDERSTANDING

"And who can talk about the mass mind? Who knows? One person say to me they have toothache. I can understand this if I have had similar ache; but can you have the slightest knowledge of what 10,000 toothaches would be like? Would that increase the pain? Of course not; for a toothache, or any other kind of ache, is an individual experience which no one but you can know about. You may try to project an idea of what you are going through, but unless another is going through the same thing they cannot comprehend your reactions, in any way.

"We are standing away from each other mostly because we are standing on top of each other; so we do not see one another."

Reynolds: "Yada, speaking of subconsciousness, do you remember several years back the story of the Fiscus girl that fell in a well?"

Yada: "Oh, yes."

He: "You know, there was one man who worked very hard to get her out and he finally did get her body out of the well. Did you ever know what happened to him?"

Yada: "No."

He: "Several years ago he was killed by a cavein of earth."

She: "No wonder he worked so hard."

He: "The subconscious mind. He tried to realize her condition so much. He believed so strongly in the subconscious mind that in his body, his life -- "

She: "He brought it into his world."

Yada: "Thank you for making that -- how you call it -- simile?"

He: "An analogy or an illustration?" (Babble of comment)

He: " -- what you said, too."

Yada: "Yes. Yes."

Another He: "An application of your teachings, uh? A concrete example."

Yada: "Yes. Where is your mind? Where is your consciousness? How much rapport do you have with another? Then you are that close to them -- and no closer."

DO YOU LOVE YOURSELF?

"Do you love yourself? Then you know what love is, to all your fellow men. This does not mean you have outer putting on your arms around everybody. That would be very exhausting."

He: "Mostly hogwash anyway."

Yada: "Of course it is." (Laughter)

Another He: "Would be dangerous, too."

Yada: "Kethra, set ay kay tay ah tee tas, ohhhh eee say tu oo tee ee Yada, ee see tee kay ahn tee eee kay ahn, heh heh heh. I will not keep you any longer, my friends, thank you so very much."

Chorus of "thank yous"

He: "Thank you for being with us."

Reynolds: "Yada, is No Yah still with the Inner Circle?"

Yada: "Yes."

He: "Why doesn't she ever come through?" (No Yah was one of the early feminine Controls during the development of the Yada-Probert ministry in the 1940s. A few of her discourses have been transcribed in the Seance material.)

Yada: "She mostly was interested in, Doris?"

He: "Oh yeah."

Yada: "And acted as a kind of guide for her in the years Irene (Mark's wife) was here. Doris was going through these new experiences of this kind of work; and so No Yah's part was to keep her encouraged, keep her detached from her home worries as much as possible --."

He: "There's a very, very clean atmosphere around the girl. She seems to be quite highly spiritually developed."

Yada: "Yes. Yes. She is. A noche."

Chorus of "good nights"

Yada: "Gracia."

She: "John sends his regards to everybody, too."

Yada: "With great appreciation we accept. A noche."

Amid the murmur of post-session voices, the sound of stretching and a loud exclamation as Mark assumes control of his body.

* * *

The Inner Circle-Mark Probert ministry lasted well over 20 years, from 1946 through 1968. There were hundreds of sessions with Seekers after the Ancient Wisdom. For the full listing of our transcripts of the teachings, and of tapes also, send one dollar to BSRF, PO Box 548, Vista, California 92083 for our 34-page catalog of publications, borderland gadgets and lecture tapes.